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WHAT
ARE THESE TWO
OLIVE TREES ETC.
ZECH 4:11-14

I WILL
GIVE POWER UNTO MY
TWO WITNESSES ---
THESE ARE THE TWO
OLIVE TREES ETC
REV. 11:3,4.

R.M. SOMMERVILLE
EDITOR & PROPRIETOR
NEW YORK

RESERVE
STORAGE

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No. January, 1911 1

RESERVE
STORAGE

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✓ OLIVE TREES

A Monthly Journal devoted to Missionary Work in the Reformed Presbyterian Church, U. S. A.

No.

JANUARY, 1911.

1.

QUESTIONS OF THE HOUR.

THE FEDERATION OF THE NATIONS UNDER CHRIST THE KING.

REV. SAMUEL M'NAUGHER, S.T.B., CAM-
BRIDGE, MASS.

Recently, in the city of Philadelphia, was held the first World's Christian Citizenship Conference. This great meeting was held under the auspices of the National Reform Association of this country. To those of us who were privileged to be present, it was a time of reviving and refreshing from the presence of the Lord.

In these days of world conventions, of one kind and another, this one must forever hold a first place. Let me quote the following paragraph from the Call: "The time seems auspicious for such a meeting. The world is coming closer. There is at last a world's public opinion and a world's conscience, and all the civilized nations confess themselves amenable, more or less, to these tribunals. International counsel and action are familiar ideas. The Universal Postal Union includes practically all nations. We hear of International Sanitary and Medical Congresses which propose to unite civilized governments in a common effort to cleanse the world from infection and stay the ravages of disease. International exhibitions for the comparison of arts and industries are an almost annual occurrence. International law is a recognized power

in the modern world, and an international court of arbitration opens the prospect of universal peace. Is it not high time for the Christian citizens of all nations to protest that the world's greatest interests are moral interests, to insist that only obedience to the moral laws of the Christian religion can make secure the fabric of our moral prosperity, and to avow our allegiance as citizens of our several nations and of the world to our Lord Jesus Christ, and of our desire and purpose to lay the world at His feet?"

The chief purpose of this Conference was to determine the present relation of the governments of the world to the Christian religion or indeed to any religion.

In response to this Call, delegates were present from the foremost nations of the earth. They were there also from even the most remote foreign countries. I select from the program, almost at random, the following names: Rev. Charles E. Parker, of India; Rev. C. A. R. Janvier, of Philadelphia, formerly of India; Rev. James F. Dickie, of Berlin, Germany; Rev. Isaac T. Headland, of Pekin, China; Prof. H. Porter, Protestant College, Beirut, Syria; Rev. Norman L. Euwer, returned missionary from Persia; Miss Mattie R. Wylie, missionary from Syria; Rev. Walter McCarroll, missionary from Cyprus. In addition to these, there were a great many other missionaries present who spoke for their respec-

tive countries. This feature of the Conference commended itself to all who listened to these men and women of God from far-away lands.

Every address that was given in the Conference greatly honored Christ the King. The kingdoms of this world were declared to be His, and all were urged to seek His immediate enthronement.

In Music Hall, on Thursday evening, the enthusiasm reached a great climax, when nearly three thousand persons cheered to the echo the ringing words of Dr. Wishart, as he pleaded for the enthronement of Christ in our national Constitution. He said in part: "I want to remind you that our nation, with all its Christian institutions, its churches, its schools, its Christian hospitals, has made no declaration of its relation to the sovereign law. Our Constitution is voiceless touching any authority other than the phrase, 'We the people.' Is it right? Is it fair?"

The Conference was regarded as a great success, and was adjudged so by competent witnesses. Dr. Talmage, in whose church the Conference held its sessions, said: "It is the greatest Conference or convention ever held in the United States." Dr. Francis E. Clark, D.D., in a recent number of *The Christian Endeavor World*, said, "Beyond the expectations of its promoters was the success of the recent World's Christian Citizenship Conference in Philadelphia. Its discussions were virile, awakening, timely. Many of the best-known speakers whom America and the world could furnish contributed of their best.

"- - - The Conference took advanced ground in its demand for the Bible in our public schools, for observance of the Christian Sabbath, for peace, for temperance, for the recognition of God in the Constitution of the United States."

Rev. James S. Martin said: "The first World's Christian Citizenship Conference unquestionably has been a great success. The large and representative gathering of men from our own and other countries, augmented by increasing local audiences from day to day, and keeping up until the end of the conference, indicate the profound interest of Christian citizens the world over in the Christian principles of civil government."

**THERE IS TO BE A FEDERATION OF THE NATIONS
UNDER CHRIST THE KING.**

It is our belief that this grand consummation will be a glorious reality in the near future. The idea of the Bible, and especially of our Divine Lord and Saviour, is that of a world kingdom. The prophets foretold this event in no uncertain manner. Isaiah prophesied in these words: "The government shall be upon His shoulder, and His name shall be called Wonderful, Counsellor, The Mighty God, the Everlasting Father, the Prince of Peace." The Psalmist sang in his loftiest strain when he wrote of this coming event. "His name shall endure forever: His name shall be continued as long as the sun: and men shall be blessed in Him: all nations shall call Him blessed." Jesus came into the world to establish a kingdom. "To this end was I born, and for this cause came I into the world." On the Cross was this writing, "Jesus of Nazareth, the King of the Jews." It was written in Hebrew and Greek and Latin. It was written in the Hebrew, which is the language of devotion; it was written in the Greek, which is the language of culture; it was written in Latin, which is the language of power. This was a prophecy of the time when all devotion and all culture and all power shall be laid at the feet of the reigning King, even Jesus Christ, our Lord.

This consummation has been the hope and desire of God's people in all the ages since the advent of Jesus Christ. They have been filled with the spirit of joy as the divine plan was unfolded before their eyes. One increasing purpose does run through the ages. In order that we may have this matter clearly in mind, let me state the following points:

JESUS CHRIST HAS BEEN APPOINTED MEDIA-TORIAL KING.

This was given to Him in the covenant which was entered into from all eternity.

JESUS CHRIST, IN THE FULLNESS OF TIME, PURCHASED THIS KINGDOM AT THE PRICE OF HIS OWN BLOOD.

Because He died to save the world, the Father has committed the government of the world into His hands. He has been highly exalted, "a Prince and a Saviour." The Kingdom of Christ is then an actual present fact. Jesus Christ is the reigning King at this present hour.

JESUS CHRIST IS QUALIFIED TO RULE.

The Father has made no mistake. Here is One who is qualified to rule in justice and judgment and in equity. "He shall judge thy people with righteousness, and thy poor with judgment."

THIS RULE OF OUR DIVINE LORD AND SAVIOUR IS ONE OF GREAT BENEFICENCE.

"He shall judge the poor of the people, He shall save the children of the needy, and shall break in pieces the oppressor." Would it not be a great blessing, at the present hour in our country, were His principles actually applied among men?

From these statements we readily understand our contention that Christ is King by Divine appointment, and by the right of purchase. And one day, the Kingdom shall be His by the right of conquest. The Kingdom of Christ is a progressive fact. The bringing in of the nations of the world into the Kingdom of Christ is one of the great encouragements

of our day. The control of the world is passing into the hands of the nominally Christian nations. Eighty-two per cent. of the land surface of the globe is under the sway of the Christian powers, and only 18 per cent. is under Mohammedan or pagan government. Another encouraging fact is this, that "The Christian governments of the world are becoming more Christian." He Who has drawn the nations and governments of the world thus far toward His Kingdom will draw them all the way, until the kingdoms of this world become the Kingdom of our Lord and of His Christ.

There have been great world kingdoms, such as Babylonia and Assyria and Greece and Rome. They were founded on error and selfishness and bloodshed. Napoleon had this dream of a world kingdom, and only at Waterloo was his ambition frustrated. It was he who said, "Cæsar, Charlemagne, and myself have founded empires; but upon what? Upon force. Jesus Christ has founded an empire upon love, and to-day millions of souls would gladly die for Him." If these words were true in Napoleon's time, how much more true are they in these days since, in the onward march of the Kingdom? The day is not far distant when every knee shall bow and every tongue shall confess that Jesus Christ is Lord to the glory of God the Father.

Just here we need a word of warning. The present is a critical hour in Christian and non-Christian lands. The very activity of the people of God, in Christian countries, is being met by Satan and his emissaries with a most stubborn and persistent opposition. Worldliness and godlessness are doing their very utmost to defeat the Kingdom of Christ in the home lands. Secularism and socialism and infidelity were never more active and influential than just now. They are or-

ganized and alert, and vast numbers are being led astray through their pernicious efforts.

The same opposition is strikingly illustrated in the foreign fields, and the missionary must take these things into account. "There are certain tendencies, movements, and influences manifesting themselves in various countries, which are not only tending to close these nations against Christianity, but are placing in danger their moral and religious future."

John R. Mott, in his recent book, entitled, "The Decisive Hour of Christian Missions," gives the following summary of the critical tendencies and influences in the non-Christian world:

1. The corrupting influences associated with Western civilization, which are permeating the non-Christian world.
2. The effects resulting from the spread of infidel and rationalistic ideas and materialistic views.
3. The unsettling process has been greatly quickened and emphasized by the spread of modern secular education.
4. The activity of non-Christian faiths. The non-Christian religions are recognizing their own inadequacy, are accordingly attempting to adapt themselves to the new conditions, and are manifesting increased activity, enterprise, and aggressiveness. Mr. Mott closes with these wholesome words: "None of the movements which we have been considering can be contemplated by the Church with a quiet mind, for each of them contains a menace to Christian progress."

Mr. Mott, however, does not stop writing with his words of warning, but proceeds at once to give us a splendid message of encouragement. He says: "When the conditions throughout the non-Christian world inviting a comprehensive advance are considered, as well as the seri-

ous obstacles and critical tendencies which threaten the progress of Christianity, both the urgency and the difficulty of the task seem overwhelming, if not depressing; but a survey of recent triumphs and of the present-day working of the Christian forces in non-Christian lands, affords abundant ground for hopefulness and confidence. - - - On the world-wide battlefield of Christianity, while there are apparent discouragements in some parts of the field, and while certain divisions of the Christian forces are being hard pressed by the forces that oppose, taking the world as a whole, victory is assured if the present campaign be adequately supported and pressed." He points with confidence to the rising spiritual tide in the non-Christian lands. He urges, as a requirement in the present situation, an adequate plan. This plan should be adequate in scope and adequate in strategy. He closes by an appeal for a spirit of intensity and unity: "Quite as important as the plan, no matter how well devised and no matter how great the force for carrying it into execution, is the spirit with which it is conceived and with which it is carried out. It calls for a spirit of unwearying patience, of great intensity, of contagious enthusiasm, of undaunted heroism, of triumphant faith, and of Christlike sympathy. Moreover, the hope of real success in taking the gospel to all the non-Christian world in our day is in a campaign characterized by the spirit of unity."

In closing, let me again advert to the conditions in the home land, in our own country. I have already, purposely, mentioned at length the evils which are in opposition to the progress of the Kingdom of our Lord Jesus Christ. I have not sought to minimize the present crisis in the battle for truth and right. Let us look the issue squarely in the face. Evil

of all kinds is widespread, and is organized as never before. If the battle is to be won it will be only after a long, hard and united struggle on the part of God's people. It is a matter of great encouragement that God's people were never more alert, devoted and united than they are at the present time. The Conference in Philadelphia is my justification for this statement. The men of the home land have the same spirit as those who come from the foreign lands. They are willing to spend and be spent for the glory of Christ and for the extension of His Kingdom. In the Conference, every evil was discussed by earnest men and women of God with great care and with great earnestness. All of this was very encouraging to those who listened to those masterly addresses. Judge William Potter, of the Supreme Court of Pennsylvania, said: "No one need despair of the future of the State when such a body of men can be found to labor for her welfare."

The motto of the Conference might well have been, "The World for Christ." Those who are at home and those who are work-

ing in foreign lands have all seen the same glorious vision. The Holy Spirit has given them to see Christ the universal King, in all His glory and majesty and dominion. It is certainly a grand thing to be alive in these wonderful days in which we live. It is true they are days full of self-sacrifice and struggle, but they are also days full of hope and of assurance. The Kingdom of Christ is making wonderful progress in all parts of the earth. Very soon the grand consummation, the federation of the nations under Christ the King, will be a glorious reality. "Come and to Thy many crowns receive yet one, the crown of all the earth."

"Thy Kingdom come, immortal King!

Thy right maintain, Thy power display:

Earth's myriads to Thy footstool bring,
Make all the nations own Thy sway.

"Thy Kingdom come; rise, Saviour, rise;
Assume Thy power; ascend Thy throne;

Till universal nature cries,
'Strike the glad hour—the work is done.'



Gladstone's rule, even in his older years, was that of a "twicer," as he termed it, at public worship. Church-going, he said, was not a matter of fancy for a Christian; it was his duty for the work's sake. No public-spirited disciple had a moral right to be absent from public worship, except for a good cause, he often asserted. "I am a regular church-goer. I should go for various reasons if I did not love it, but I am fortunate enough to find great pleasure in the midst of devout multitudes, whether I can accept all their creeds or not. For I find that there is in the corner of my heart a little plant called Reverence, which wants to be watered about once a week." So says Oliver Wendell Holmes, and his witness joined to Gladstone's cannot lightly be set aside. With neither of them was it a matter of whim or impulse, nor was it determined by indisposition or the weather. That little plant called Reverence needs watering, but is it possible that absentees have risen superior to Gladstone or Holmes? Or—we hesitate to say it—is the plant really in their hearts?—*The Messenger*.



A cablegram, received December 26, 1910, brought the good news that Rev. Walter McCarroll and his family had "arrived safely" at Cyprus.

NEWS OF THE CHURCHES.

ABROAD.

Syria, Latakia.—A business communication from Rev. S. Edgar, dated November 9, 1910, contains one or two items of general interest:

Mr. Stewart is home from Bahamra, where he spent the Sabbath. Found things about as usual. Either one of us expects to start to Tartooos on Thursday to take a new teacher along for the increased work there. The last report says the pupils are now 110, and would be more if we had the room. We are taking Mallim Soffey from the Merj and putting him there. We have confidence in him as a disciple, and as a faithful worker.

It seems that as yet there have been no orders concerning the village schools. The one that I reported about to be closed is still open. Of course, what shall be the results we do not know. But we are in prayer that the work may continue. Like all other things in the Empire, we know not what orders may come to-morrow. Perhaps we may hear nothing more and perhaps we may.



Under date of November 26, Rev. Samuel Edgar writes:

- - - I had to make a special trip to Tartooos a week ago to see the work, as it seemed there would have to be some change in the workers, as the school is larger this year than ever. This is because the Greeks that have always been so much opposed to the work there have now let up, and have become friendly to the teacher. They have even placed their children in our school this year. These men who have been opposing the work have been at the head of their own school before. Now the school is closed, leav-

ing us the whole field. Of course, no one knows how long this will continue. The numbers have reached now to 120, and the Sabbath that I was there we had 108 in the Sabbath school. You will see how hard work this was for the two teachers. There are also this year fifteen children from the Moslems. This also is a new turn, and the greater part of these are girls. We are exceedingly glad for this, and trust that it may mean better work than ever in Tartooos and an open door to the Moslems. After my return and report to the Mission, a new teacher was sent down there. Or, rather, we transferred Mallim Soffey from the Merj to Tartooos. He is a man that is faithful in his work and is always deeply interested in the work of the Lord. We hope his life and work there may be a great blessing to the children.

All the village schools are running as usual, and we hear no word yet as to hindrances. - - - Last week two more of our members left for other places. This year has taken away a number. One of these two has been for some years in the employ of the Mission with Dr. Balph, and his services will be much missed.

Asia Minor, Mersina.—The following items come in a letter from Rev. R. E. Willson, dated November 3, 1910:

We came down from Guzne the 11th of October. The schools in Mersina had opened the week before, and Miss Sterrett and Miss French were both busy getting them under way. The schools here are both well filled up. The boarding departments in each have about all they can accommodate.

Mallim Simaan, who has been teaching for some years in the boys' school, left for America just shortly before the opening of the school, and without giving any one notice of his going. This leaves the teaching force rather short, and adds to Miss French's burdens. The teaching force in the girls' school has been reduced by the departure of Miss Madeleine Captain for America. She has been a most efficient helper and we were sorry to see her go. We trust, however, that she is only lent to the home land, as we expect to see her back soon still more fully equipped for her work.

We are glad to record the ringing of the wedding bells again among Levant missionaries. The marriage of Dr. John Peoples and Miss I. Evadne Sterrett took place in Miss E. M. Sterrett's parlor at 11 o'clock on the 28th of September. The guests present were Rev. W. Nesbit Chambers, of Adana; Dr. T. D. Christie, of Tarsus; Mr. Edward I. Nathan, the American Consul, and the Mersina missionaries. After the marriage the bride and groom spent a few days in Guzne, and have since been busy getting their house in order for housekeeping. We are all glad to welcome Mrs. Peoples to our circle, and our prayer is that their married life may be a long and happy one, and that they may be mightily used of the Master for the inbringing of His Kingdom.

Dr. Peoples is at present absent on a trip to Hadjin, about four days' journey into the interior, having been called there by the serious illness of Miss Vaughn, one of the American missionaries of that place. No word has as yet been received from him.

The school in Tarsus opened about a week later than the schools in Mersina, and so far the work seems to be opening up quite favorably. Mr. McFarland and

I spent Sabbath before last in Tarsus, and after a trip to Karadash in the first part of the week, visited the school in Tarsus on Thursday. The attendance for that day was 26. The attendance has been small as yet, on account of the fact that the work is not finished in the fields. When that is over and the people come in, it is hoped that the attendance both at the school and the Church will be much larger.

Death has again entered our ranks and removed one of our members. Shemmi, wife of Kivork, whose home was in Adana, came into the fellowship of the Church at the Communion time last winter. Her death was a triumph, and was a joy and comfort rather than a sorrow. Her prayer at the end of her life was that her friends and neighbors would be so affected by her death and so influenced by the preaching at her funeral, that some of them would be led to accept Jesus as their Saviour. God grant that such may be the result.

The Board and the Church at large will be pleased to learn that the Imperial Edict has at last been granted authorizing our school in Tarsus, and opening the way for the transfer of the property. However, there are certain conditions imposed, which seem to open up wide fields of government interference, and makes us hesitate a little about accepting it. Grants for the opening of new foreign schools are given now only on the acceptance of the following conditions: Agreement to be non-exempt from taxation, to submit complete outline of course of instruction and text-books used, to be open at all times to government inspection, and in all cases of dispute the matter is to be submitted to the Turkish tribunal without regard to the foreign Consulates. It is possible that we may have to submit to these conditions, but for the

present we are waiting to see what developments may arise.

China, Tak Hing.—We received several friendship-letters from the missionaries on the way and on their arrival at Hong Kong and Tak Hing:

Mrs. Julius Kempf wrote on board the steamer, October 17th: "The time has come now when we are nearing our journey's end. God certainly has been good to us, and I believe it is in answer to the many prayers that I know have been offered for a safe passage of the *Monteagle*. We have had a delightful trip. - - I am looking forward to our new home in China and the time when I shall be able to speak to the natives in their own tongue. I realize that it will be some time. We had quite an experience last week, when our boat sighted the *Armenia* with the distress signals. One of the life-boats on our ship was lowered and it was indeed a sight to see her dashed about in the waves. The *Armenia* was a freight ship, as large as the *Monteagle*. We towed her into Shanghai Harbor, a distance of about 250 miles."

On the 19th she wrote: "We reached Hong Kong yesterday about 5 P. M. Dr. Wright and Dr. Scott came out to the steamer to meet us."

Mrs. Kempf also wrote from Tak Hing on the 25th: "We reached Tak Hing about 5 A. M. on the 21st. Rev. J. K. Robb came down to meet us. All the members of the Mission gave us a warm welcome and we were glad to see them all."

"- - We attended the Chinese services in the Chapel on Sabbath, and, although I could not understand them, still it did my heart good to see such a large congregation of the natives. I would think that there were about a hundred out to the morning service. A good many of these were not Christians, but it is hoped that

the Spirit will use the Word to their salvation."

Miss Rose Huston wrote on the 19th: "Drs. Scott and Wright gave us a most hearty welcome at the boat, as did missionaries from other churches in Hong Kong.

"We had a most delightful voyage across the Pacific. - - We liked the *Monteagle* very much, and would recommend her to any one wishing to cross the Pacific, especially missionaries. She is becoming so popular with missionaries that they call her 'the missionary ship.' The service was satisfactory, and everything was done for the comfort of the passengers that was possible. - The officers, also, we found to be very nice, some of them being fine Christian men, much interested in missions in China and Japan. Perhaps the best recommendation I could give the *Monteagle* is the fact that I have gained ten pounds in weight while crossing the ocean.

"I very much enjoyed the company of Rev. and Mrs. Kempf and Mrs. Doig, also Mrs. Wright and Paul. I find them to be just what their friends say of them, though I have only begun to know them well. I am sure Mrs. Doig will be a mother to more than Mr. and Mrs. Kempf at the Mission. In fact, I have already begun to think of her as my Tak Hing mother. I have been in China only a short time, but long enough to feel a great interest in my brothers and sisters here, and to wish to be of some help to them. I am feeling very well and hope soon to get to work in earnest."

Mrs. J. M. Wright wrote on the 19th: "Dr. Wright and Dr. Scott met us, and needless to say, we were glad to meet them again. - - We will not go to Tak Hing for some days yet, but will probably spend a week or two here and at Cheung Chau, the island where missionaries are spending their summer months.

- - - I am feeling stronger than I have for years, and little Paul never looked so well in his life before. He scarcely can keep his eyes off his father long enough to go to sleep. - - - We have had a very nice voyage, but all are glad to be here. - - - We have invited Miss Huston to stay down with us. I don't know if she will. I am sure she is anxious to get to her journey's end and see things as they are in the Mission. She is a dear young lady, and I am sure will be of much use here in the mission field. Mrs. Doig and Mrs. Kempf you know, and they are good as gold. By the way, Mr. Kempf's Chinese name is gold (Kam), so we really have some of the precious substance with us."



The friends of Mrs. Doig will read with pleasure an item or two from a personal letter, written October 31, 1910:

We arrived at Tak Hing early Friday morning, October 21, after a very pleasant trip, and all the missionaries gave us a very loving welcome.

On Sabbath, the 23d, at 11 A. M., we went to the Robert McNeill Memorial Chapel, and as far as I could see every seat was occupied, though some who were not members left the building during the services. I cannot describe the pleasure it gave me to witness what I did, people who a few years ago knew nothing of the Saviour, so attentive and devout.

I visited the girls' school, where Miss Dean is in charge. She is very loving and patient with them, and they are very quick to learn. - - - In the dormitory there are thirty-two beds, all screened, and they are crowded at present. - - - The women's school, too, is very interesting, and each one repeated some Bible verses. There is one little girl thirteen years old, Sun Chun, a member of the Church, who is almost blind. She is very smart, however, and can be left in charge, and

teaches the women scripture verses. Ming Oi, a child of five years, is totally blind. - - - Keet Yung, the regular blind teacher, twenty years old, a former student of Dr. Niles' school, is at present on a visit to Canton to attend the opening of the new blind school building. There is a great work for the Master out here, and my earnest prayer is that God will put it into the minds and hearts of strong men and women to come out and be instrumental in saving souls. - - -

I know you will forgive me, if I say I long to see you and Mrs. Sommerville and all the kind, loving friends in Second New York. However, our dear Heavenly Father has placed us here, and we are determined, with His help, to do what we can for His glory. I am thankful to be able to write that all the missionaries are well, and very happy and devoted to their work. - - -



Mrs. J. M. Wright, writing November 8, 1910, gives an account of the trip from Hong Kong to Tak Hing, and adds some items about the work, which she describes as "flourishing in all the departments":

The doctors performed a cataract operation on Saturday and the patient can now see to count fingers. All concerned are very much pleased, I think none more than the physicians, who can thus be the means of bringing light where there was darkness.

The women's school has quite a number of new pupils enrolled. Dr. Kate McBurney is doing a work there with those women that none of the rest of us can do. Tai So and A Sam, of whom we so often write, are both at work in the school, and the blind girl from Canton is invaluable in the help she gives to several poor little blind girls that have been brought to us.

The girls' school is full, and they are

all busy and happy. Mrs. Robb and Miss Dean are "master workmen," as the Chinese would call them, and certainly know how to make things count in the lives of the girls who are in their charge. The progress in the seminary and the boys' school is just as marked, I am sure, though I cannot give it first hand.

Mrs. Doig thinks this very different weather from November in New York City. It is still warm enough for open doors, but rains have come now, and it will doubtless be colder.



Dr. Wright also sends a few items under the same date :

All are in fairly good health at present. The last summer was unusually dry and hot, the thermometer registering in the sun some days 138°. The heat was too much for American Covenanters, and so all went to the Coast for cooler breezes. The first harvest was short, and the second will not be very full. The people are planting vegetables and large patches of sweet potatoes. The sweet potato grows readily, but is more watery than our home variety, and it is often called the "poor man's food." A great many of the people in the valley are engaged in the silk industry.

The schools are flourishing. Mrs. Janet Robb and Miss Dean have frequent applications for the girls' school, and have room for no more at present. - - -

Rev. and Mrs. Mitchell and Dr. Jean McBurney have gone to Do Sing to live. We miss them, but Do Sing gets three missionaries who for excellent qualities are among the finest. - - -

The newcomers are a welcome addition to our number. - - - The Chinese frequently inquire about Rev. and Mrs. Blair, who evidently were liked by the people and are not forgotten. The hospital work goes on as usual, and Dr. Ida

Scott is kept quite busy with the women's department.

China, Do Sing.—In a personal letter, dated November 2, 1910, Rev. E. C. Mitchell reports the removal of his family to Do Sing :

We came to Do Sing last Thursday, October 27, and have about got settled down. We had hoped last spring that we would get up here as soon as we came back from the Coast, but I could not arrange for the painting till after we came back. I brought the paint up with me from Hong Kong and hired men here and had it put on. By this plan the cost was about half what the lowest bid had been. The work has gone along very slowly. The Chinese paint just like they do a good many other things—very slowly.

We had some funny things happen to us when we were moving, and some that would be considered a little exasperating, but we got through after a while and have everything in place. As the time came around for us to go, we began wondering what would be the best way for us to bring our things up. We finally decided to hire a Chinese cargo boat and put our household stuff in that and have a steamer pull us up. That would save loading and unloading on and off the steamer. I secured the largest boat I could find, but when we went to put our things on board we found it would not hold nearly all our property, so that we had to put part on the steamer after all. When we reached Do Sing we called about twenty men to carry our things up from the boat to the house. It took them several hours, but we got into the house and got things so arranged that we had supper about half past seven that evening. Our moving was a seven days' wonder to the people of this town. Everybody said, "Why you have so many things." We do not have any

more than we need to make us comfortable according to our Western ideas, but what we have seems a good deal to the Chinese.

We have had lots of visitors these days. I guess we would be overrun with them if we would let them come upstairs. They are very anxious to come to our living rooms, but we could not permit that at all. The chapel is not quite finished yet, so that we did not have services in it last Sabbath. Next Sabbath I am to be away, so that we will defer the formal opening of the chapel till Sabbath after next. I suppose there will be a big crowd out then. Dr. Jean McBurney had a reception yesterday. It was supposed to be for the women only, but the men and boys crowded in so that everybody had to go and help look after the crowd. Dr. Kate McBurney came up from Tak Hing and brought the Victor talking machine, and that helped to attract the crowd. Dr. Jean had some cakes prepared and intended to serve cakes and tea, but the crowd was so big she could not do it. About all any of us could do was to serve as policemen. The most of the people were well behaved, but of course it is like it is in America, in a crowd of that kind there are always some who are inclined to be rowdyish, but they did not give us very much trouble.

I expect to start to Hong Kong this evening to meet the Taggarts. I will try and get back in about a week. Dr. Jean McBurney and Mrs. Mitchell will hold the fort while I am gone. I have not time to write more now. I wanted to drop you a line, however, to let you know that our post office address has been changed. My address now is Do Sing, West River, South China.



A few days ago the mail brought us a letter from Dr. Jean McBurney, dated

November 7, 1910, in which she gives an account of the removal to Do Sing. It was not written for the press, but, passing over the story of difficulties and annoyances connected with settlement in a new locality, we take the liberty of publishing a few extracts relating the condition and needs of the work:

- - - Last Thursday we had a class for women. There were nineteen present, of whom some seemed interested in hearing the doctrine. - - - Yesterday, Sabbath, we had big crowds both morning and afternoon. As the chapel was not cleared of carpenter work, painting, etc., we had no place but the dispensary waiting room, which, I think, would hold fifty comfortably. It was full in the morning and full to overflowing at the 2 P. M. service. Many came to the doors and could not get in. They came largely from curiosity to see the foreigners and their house, but were very quiet and attentive, and most of them stayed until the close, and then seemed reluctant to go. When I say "quiet and attentive," do not misunderstand me. I mean as quiet and attentive as one could expect in such a crowded room. The seats were all occupied, and the standing room was so jammed that it was almost impossible for Chinese to get through. We foreigners could pass through because they made way for us, and I went out several times and found a lot of women very anxious to get in, but there was no room. I led several grandmothers in through the crowd and found seats for them. It made some confusion in the midst of the service, but I did not want them to go away without seeing that we were interested in them. Mr. Mitchell had gone to Hong Kong to meet Mr. and Mrs. Taggart, who are to arrive there tomorrow, and we had no foreign man to manage.

Our Christian teacher, Mr. Lei, who has been in Dr. Robb's training class for some months, and who is a Chinese scholar, is here to teach Mr. Mitchell and help with the evangelistic work. He spoke in the morning at 11 and in the afternoon at 2 P. M.

I wish there were a teacher for a girls' school in Do Sing. I believe the work would be ready for her long before she would be ready for it, even if she were on the field studying now. In fact, it is going to be hard to keep from starting a little school for an hour or so a day for the girls near us. If I had a good Chinese helper, I think I would—but as I haven't at present, I will have to refuse. Already several of the girls have been asking about it. Before we moved up here the children came in every day I came, and I gave them pictures at first, then began teaching them John 3, 16, and giving a little sixteen-page paper-backed book (red in color, which pleased them) of gospel truths in rhyme to each child that learned the verse, perfectly. About eighteen children had secured the book before we moved up here, and several of them had committed about half of it. We are hoping to be able to use this building for school work as soon as we secure location and get our permanent dwellings. It could be used for either boys' or girls' school, both are necessary; but in our judgment the girls' school is of first importance, as conditions are at present in China.

I have written amid many interruptions, as this is market day, which is free dispensary day. "Free" in this case means that all cases are treated and no money required, but they are encouraged to pay a little if they can, and most of them give something—sometimes as little as a few cash, and at other times one to two or more dimes.

One woman was here to-day whom we fear has leprosy. These beginning cases of leprosy have been brought to our notice so persistently for some months, that it makes us feel we are being pointed to a work for them in some special way. How can we sit still and refuse to do anything when these cases are constantly before us? It is very hard to do anything for them until the case is pronounced leprosy, and they are cast out by their people. Then if we had a refuge—especially for women—we could give them a place where they could live pure lives and learn the way of salvation. This question has presented itself so forcibly to some of us that we sometimes feel we must do something, even if the whole world should oppose it. When you have dreamed a number of different times about lepers and leprosy, and that you have leprosy yourself, or some of your friends, you begin to realize that, if the Lord is trying to persuade you to do this work for the lepers and you are not willing, there is one way left in which He can compel you to go and work not only for, but among them. - - - We have had the question up in our Medical Society, and all are agreed as to the necessity and all feel that if we could get a little piece of ground on a hillside near the river, where they would be permitted to live and where, from our point of view, they could live without endangering others, we might put up little houses for them that would not cost much, and could also have a plan to teach them without danger to the teachers. We have talked of this plan simply for the cases where they are just being cast off by their families. We would like to find a plan for all. But it is the new cases that are thrust upon us, and it seems necessary for some of us to have work thrust upon us in order to get us to do it. - - -

MONOGRAPHS.

DOING EXPLOITS.

Some one has been kind enough to mail us a copy of the *Belfast Witness*, which reports in full an excellent sermon by the companion of our college and seminary days, Rev. Gawin Douglas, Lochbrickland, Ireland, from the words, "The people that do know their God shall be strong and do exploits."

After considering the principle commended, the knowledge of the things of God; then how this knowledge is to be obtained; and once more the effect produced by this principle, points that are beautifully illustrated and enforced, Mr. Douglas goes on to indicate some evidences of the existence of this principle and its effects in the exploits done. He says:

In the Bible we have presented to our mental vision a galaxy of mighties, who, under the influence of this knowledge, achieved exploits. Time permits me to give but a few examples. Noah, by his knowledge of God, prepared an ark to the saving of his house. Though a preacher of righteousness, he was despised by the antediluvians, who did not believe his word concerning the flood. But when the flood came they knew that he was the only wise man then living upon earth. He was preserved amid the general wreck, and it is said—"The Lord shut him in" to prevent him leaving the ark, and to prevent unbelievers from entering it. By his knowledge he believed on Christ, who was to come, and on leaving the ark he erected an altar to the Lord, and offered thereon a sacrifice typical of the great sacrifice to be offered up in the fullness of time upon Mount Calvary. Gideon, by his knowledge of God, with his gallant

three hundred lappers—representing the faithful mid the faithless in every age—achieved a great exploit in the case of the Midianites, who were as grasshoppers for multitude. Daniel, by his knowledge of God, with the den of lions staring him in the face, paid his three daily visits to the throne of the heavenly grace. What might Daniel have done, and what would many have done in his circumstances? He might have ceased to pray for thirty days, but he never thought of that. He might have prayed in the evening, or in some secret spot in his own house, and with his own door shut. Again, he might have indulged in silent prayer. But what did he do? He resolved to do as he had done aforetime. Daniel was not obtrusive, but decided. He acted quietly, calmly, promptly and intelligently. "He knew that the writing was signed." What was Daniel's secret support? It was his religion founded on right principles, and his knowledge of God that gave him strength and vigor to push on. It was this that made him magnanimous. It was this that gave backbone to his character, and enabled him to do exploits. It was this that made him Daniel the daring. The path of duty was the path of safety; the Lord sent His angels and delivered him from the lions, and advanced him to honor and authority in the Kingdom. By this knowledge of God the three Hebrew children—Shadrach, Meshach, and Abednego—refused to worship the golden image which was set up upon the plain of Dura by the king of Babylon. They by their knowledge of God submitted to be cast into the burning fiery furnace rather than dishonor their God by bowing down to an idolatrous image. They were cast into the furnace, and lo, the

Son of Man walked with them in it. The fire had no power over their bodies, nor was a hair of their head singed, neither were their coats changed, nor the smell of the fire had passed on them; but the flame slew the men that took up Shadrach, Meshach, and Abednego. Thus the Lord honored their faithfulness by working a miracle for their deliverance, and destroying their enemies.

We have a grand object lesson here.



REV. GAWIN DOUGLAS.

The conduct of Shadrach, Meshach, and Abednego is worthy of imitation. These three men in the great Chaldean Empire, by faithfully and publicly protesting against the idolatry of the nation, and opposing the king's decree, were the means of effecting a revolution in one night

throughout the whole kingdom, and changing the persecuting decree to their own safety and the destruction of their enemies. If these men had submitted to the dictates of royal authority, like the other Jews scattered throughout the land, what would have been the result? Why, a testimony for truth would have been silenced, and idolatry might have reigned for ages. But King Jesus never wants a man to stand before Him. God never wants witnesses to maintain His cause against idolatry in any age.

These men were moved neither by fear nor flattery, and their lives were saved, and themselves promoted to honor in the kingdom, while those who apostatized and sought their lives were destroyed. Were the three Hebrew dissenters in the end losers? No. When did Stephen see the heavens open? Was it not at his martyrdom? Was it not by the River Chebar, in the land of his captivity, that Ezekiel got such glorious visions of the God of Israel? And when did the sons of Israel sing the songs of Zion so sweetly as in a strange land during their captivity in Chaldea? Let us in our journey throughout this wilderness, from spiritual Egypt to the heavenly Canaan, sing with joy the songs of Zion; let us delight to run in the way of God's commandments, and make His laws our song in the house of our pilgrimage.

Let us take a rapid glance at the effect produced by this knowledge of God down the Christian era. What but this knowledge of God strengthened and sustained the Apostles and primitive Christians amid unparalleled trials and sufferings? What but this knowledge strengthened and sustained the persecuted Vaudois, whose bones lay scattered upon the Alpine mountains cold? What but this knowledge strengthened and sustained a John Huss, a Jerome of Prague, a Luther, a

Zwinglius, a Calvin, and a Knox? What but this knowledge strengthened and sustained the churches of the First and Second Reformation? What but this knowledge strengthened our Covenanting forefathers, when faithful mid the faithless only they, they were hunted like part-ridges upon the mountains by the myrmidons of persecution, and compelled to worship on the lonely moorland or in some deep dell by rocks o'er-canopied? As we read their story, we wonder at the grace which made the timid bold, the weak strong, and the desolate befriended. As we recall them to memory we are filled with awe and veneration.

What dwarfs are we when compared with those giants of mighty bone and bold emprise. Doubtless the common annals of fame may pass them by unheeded; eloquence may pour out no eulogy upon their transcendent merits; slander, the meanest spawn of hell, may hurl her poisoned darts at them, but the truth must be told. They were true patriots. For all that is estimable in the religious and political condition of our country we are indebted to these men. Precisely what yonder three hundred Spartans at the Pass of Thermopylæ achieved for the liberties of Greece, did our Covenanting forefathers achieve for the civil and religious liberty of these lands. They maintained the empire of principle, they maintained the right amid surrounding wrong—

“They never sold the truth to serve the hour,

Nor paltered with eternal God for power.”

They were—

“Men whom the lust of office could not kill,

Men whom the spoils of office could not buy;

Men who possessed opinions and a will:

Men who had honor—men who would not lie;

Men who could stand before a demagogue
And damn his treacherous flatteries without winking.

Tall men; men sun-crowned, who lived
above the fog—

In public duty and in private thinking.
For while the rabble with their thumb-worn creeds,

Their large professions and their little deeds,

Mingled in selfish strife, lo, freedom we got,

Wrong ruled the land, and waiting justice slept.”

They were true heroes, for there were no heroes were there no martyrs. They remained firm in the whirlwind and the storm, dying like the phoenix in the midst of the flames, and rising from these flames in a glorious immortality. O yes, these men of whom the world was not worthy were its brightest ornaments, and rose above it in a sublime and glorious chivalry.

Men may raise their loud-sounding plaudits, and build their costly statues and monuments to those men who have achieved the triumphs of victory upon the field of battle, and who, amid tremendous perils, have carried off the trophies of victorious war; but here are men, the praises of whose valiant deeds shall endure, when the memory of the favorites of fame and fortune shall be forgotten forever.

While we admire these men, let us emulate them till, wrapt in their mantle, we follow on in their steps, and gain new triumphs; yea, till at length we are united to the noble army, and join with them in singing the heavenly pæan.

By this knowledge of God there will always remain a band of witnesses to maintain and defend Christ's truth against all His enemies, till error be van-

quished, and truth become triumphant in all lands.

“Truth crushed to earth shall rise again,

The eternal years of God are hers ;

But error wounded, writhes in pain,

And dies among her worshippers.”

If you have not this principle of knowledge, seek to obtain it, for none can endure persecution for Christ’s sake but those who know Him, love Him, and trust in Him.

If you have this principle of knowledge, it will make you strong to trust in God at all times, and enable you to endure trials and afflictions with patience for His sake. If you have this knowledge, show it by the holiness of your life and conversation. There is a moral influence connected with a holy life, the salutary effect of which we do not appreciate as we ought to do. Was not this daily beauty of a holy life strikingly exemplified by such men as Payson, Brainerd, Martyn and McCheyne and Hewitson? Shades of the mighty dead! Let us emulate your zeal, let us catch your spirit, let your mantle fall upon us, then shall the Church appear “fair as the moon, clear as the sun, and terrible as an army with banners.”

We belaud the hero of a hundred fights, we panegyrised a Wellington, a Wolseley, a Roberts, and a Kitchener, but the man who crucifies the flesh with its affections and lusts, and keeps himself unspotted from the world, is a true hero. Let us exhibit such heroism, accomplish that victory for ourselves, and practically adorn the doctrine of God our Saviour by walking in all His commandments and ordinances blamelessly.

“Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any

virtue, and if there be any praise, think on these things.” Let us wear the white flower of a blameless life. Let the graces of practical piety exist in a course of constant progression, becoming more and more vigorous, exalted and refined until in the maturity of holiness you terminate your career on earth, and are taken home to a crown never fading and a kingdom in glory.

Be steadfast in the faith, and put on your Christian armor, that you may be able to stand in the evil day. Remember the words of Christ: “Hold fast that which thou hast, that no man take thy crown.”

Let us as a portion of Christ’s witnesses employ all lawful means in opposing and bringing down the anti-Christian Church—the great enemy of the Church of Christ. The monarchs of Europe have given their strength to the beast. Britain is giving more than a million and a half per year. This system is exalted to power and influence among the nations of Europe, and is spreading its errors throughout all parts of the world. Babylon is aiming at universal ascendancy, but her fall is fast approaching. Let us do our duty by professing the truth, holding it fast, maintaining a holy and consistent life, by fervent prayer for the advancement of the truth and the downfall of everything opposed to the interests of Christ’s Kingdom.

Let us oppose the mystery of iniquity by giving our contributions to aid the cause of evangelization, and sending the truth to distant parts of the earth. Let us keep on our armor, and relax not our exertions, but march forward through all opposition, till at last we hang the banner of our testimony upon the walls of the Millennial Church, and unite our voices with the heavenly host, saying “Babylon is fallen to rise no more, and the king-

doms of this world are become the kingdoms of our Lord, and of His Christ.”

“By the lofty aims we cherish,

By the hope which never dies;
Error’s legions soon shall perish,

Liberty and truth arise.

Up, then, brothers, and be doing,

Every effort brings it on,

And the humblest truth pursuing,

From the pathway lifts a stone—

Truth thy cause whate’er delay it,

There’s no power on earth can stay it,

God speed the right.”

NOTES FROM NEW HEBRIDES.

The following items are taken from *Quarterly Jottings* for October, 1910:

MEMORIES OF PORT RESOLUTION.

Port Resolution is redolent with the memories of the early years of our Mission. The autobiography of Dr. J. G. Paton has made the place known throughout the world—wherever the command of our Lord is heard and obeyed. But Port Resolution is also associated with John Williams of the London Missionary Society, for it was here that his last service in life was done for Christ. He settled Samoan teachers on Tanna, and passed on to give up his life for Christ on Erromanga the next day. Turner and Nesbit settled here shortly afterward, but only for seven terrible months, and they passed on to Polynesia for many years of fruitful service there. Then Dr. Paton and his heroic wife came; the latter with her infant son, to stay till the resurrection. Four years—the travail of which are known to all readers of his Autobiography—completed the labors of Dr. Paton. He was driven out never to settle here again. I am wrong in saying completed the labors, for when Dr. Paton settled on Aniwa, fourteen miles distant, his hope and aim and prayer was that from there he might yet do something for

the salvation of the Tannese who had expelled him. This hope was realized in his lifetime, and Aniwan teachers have taken a large part in evangelizing Tanna.

THE GRAVES OF TANNA.

Here, at Port Resolution, is the little graveyard, and I can do no better than quote what the late Mrs. Watt wrote about it in her letters, which are published in book form, and should be read by all who are interested in Tanna and its stubborn resistance to the gospel since 1839.

Mrs. Watt writes: “I know not all who lie in this little ‘God’s acre,’ but I know some. Here Mr. Johnston rests, having only put his hand to the plow. The club of the savage did not break his skull, but he never recovered from the shock he received when he saw what a narrow escape he had had. Here lies also the first Mrs. Paton and her infant son. Here, too, several native teachers rest, and a goodly number of little children, and here was buried all that remained of a trader who was blown up with his own gunpowder while in a state of intoxication. So shattered was he that only one foot and his chin were left to be buried. Near him lies Dana, who, while out shooting on the Sabbath, accidentally shot himself and died of tetanus.

“Close by we buried poor Bell, who was shot by the Tannese. What a strange medley, gathered from England, Nova Scotia, Germany, Raratonga and Aneityum. The helpless infant and the sinner old in wickedness; all awaiting the resurrection morning.”

Now, Mrs. Watt herself has passed to her well-earned rest, after twenty-five strenuous, yea, many of them, terrible years’ work for Tanna, and her body also lies at Port Resolution.

DR. CROMBIE’S FAREWELL TO WALA.

The doctor writes: The next day (May

27th) I reached Wala. The greetings and gladness of the meeting were sadly damped by the announcement of our transfer to Vila.

The house and grounds had been kept in good order. Before leaving I had written on the blackboard in the church the words, "Kapatur eterter rege nosurien se Iesu" (Stand fast in the faith of Jesus). There they were still. Only one side of the blackboard had been used, the other had been kept sacred and turned round for encouragement at every gathering.

They could not be consoled with our talk of departure. "It was the Wala people who asked for you first, Missi. You came, and why should you leave us. You are our missionary."

They further argued: "Were not even the heathen changed? They were strong when you came, but they did not now believe as before. If ground for a hospital would make you stay we would give it," and so on.

We had our last Communion together on Wala on June 6. Thirty-seven were

present. The number on our Church membership roll is forty-one. Of that number, fourteen are teachers and their wives from other islands in charge of our eight out-stations. Two of these out-stations are in charge of Malekulan teachers. The Tambo arrived to take me to Vila on the 10th. At last the hour of departure had come, and I had to turn my back on what had been our home for seven years.

Our life there had been very happy, and again and again we have rejoiced over one and another leaving heathenism.

I was surprised at the desire of the people for a medical missionary. The time of indifference has passed, and they are now learning to appreciate the benefits of medicine. I can only hope that a medical missionary will soon be appointed to take my place on North Malekula. The people are waiting, the work has been begun, and I believe a glorious harvest of souls will be reaped.

Often our hearts will turn to Wala and North Malekula, and our prayers ascend for the work among the people there.



It was David Livingstone's habit every birthday to write a prayer. On the next to the last birthday of all, this was his prayer: "O Divine One! I have not loved Thee earnestly, deeply, sincerely enough! Grant, I pray Thee, that before this year is ended I may have finished my task." Says R. E. Speer, "It was just on the threshold of the year that followed that his faithful men, as they looked into the hut at Ilola, while the rain dripped from the eaves, saw their master on his knees beside his bed, in the attitude of prayer."



Samuel Rutherford was a man of prayer. Prayer brought the Saviour near to him. When confined in jail for conscience sake he records in his diary, "Jesus came into my cell to-night, and every stone flashed like a ruby."



"My theology now," said the dying Spurgeon to a friend, "is in four little words, 'Jesus died for me.' I do not say that this would be all I should preach were I raised up again, but it is enough to die upon—'Jesus died for me.'"



The greatest fault, I should say, is to be conscious of none but other people's.—
Carlyle.

WOMEN'S DEPARTMENT.

Mrs. T. H. Acheson and Mrs. J. S. Martin, Editors.

MISSION STUDY.

CONDUCTED BY MRS. F. M. WILSON.

WESTERN WOMEN IN EASTERN LANDS.

LESSON IV.—CHAPTER IV.

This chapter sets forth different types of workers on the mission field. We should get from its study fresh conceptions of the variety and richness of talent necessary in missionary service.

The leader might begin the lesson by drawing from the class their ideas about the foundation of missionary character. Have them tell why missionaries are so patient, brave and strong. There will likely be a variety of reasons given.

Referring to the text-book, the women behind the work were:

1. The missionary home makers.
2. The missionary organizer, Mrs. Doremus.
3. The missionary teacher, Isabella Thoburn.
4. The Zenana worker, Charlotte Tucker.
5. The woman physician, Clara Swain.
6. The missionary martyr, Eleanor Chestnut.

Assign these characters to members of the class (do not choose the same ones repeatedly), and have them get as full biographies as they can, and secure pictures of their missionary, if possible. The Women's Board of the M. E. Church, 36 Bloomfield Street, Boston, will furnish a sketch of Mrs. T. C. Doremus for three cents, and of Charlotte Tucker, Dr. Swain and Isabella Thoburn for two cents each.

The lesson need not be confined to these six. Have each woman come prepared to

tell of her favorite missionary heroine, her field, her work, and display her picture if procurable.

This would be a good time to have a missionary picture gallery. Some congregations have a group picture of our missionaries of twenty years or so ago; get it out and add to it the pictures of our present-day workers. Give all a chance to aid in collecting. We know of homes that have complete collections carefully cut from the church papers.

Talk of the workers should lead to a discussion of our responsibility to them and to a desire for a better acquaintance with our own missionaries personally.

Mrs. Montgomery recommends that each member of the class adopt a missionary. Find out all about her; keep her picture on the dresser; pray for her and her work daily. "One caution is necessary. Some of the women will want to write to their missionary and get letters back. The cruelty of this new tax on the strength of our already overworked missionaries would become apparent if one stopped to think."

A society might agree to forward magazines to a station. We can scarcely understand what a boon some of our illustrated magazines would be to schools in the Orient. *The World's Work*, *The World To-day*, *McClure's*, *Everybody's*, *The American*, *The Youth's Companion*, could be used by classes as well as by the missionaries.

Pretty cards and Sabbath School papers for children would be appreciated, and don't you suppose a good, up-to-date fashion magazine would find a welcome among the lady missionaries? One sister wrote recently asking for pictured pat-

terns of knitted and crocheted lace to use in her girls' school.

It would be worth while to invest in enough of the little leaflets mentioned above to give one to each member of the class at the close of the meeting.

The same Board has additional sketches at two cents each of Ann Wilkins, Hu King Eng, M.D., Ida Kahn, Mary Stone, Pundita Ramabai, Lilavati Singh, and Fidelia Fiske.

The U. P. Women's Board, 907 Publication Building, Ninth Street, Pittsburg, Pa., have a sketch, two cents a copy, of Mary Reed, the missionary to the lepers.

Her life has been published by Revell, and sells for fifty cents a copy. It should be circulated in every missionary society.

SUGGESTIONS.

It is our purpose in this page to have news from our different fields as often as possible. News concerning the young people, and suggestions as to what we can do to help them.

There are three things that we would suggest to our young people at the present time.

First.—We want all our young people to gain all the information concerning our missions, and mission work in general. We hope you will all help to put OLIVE TREES in every home, and also be a member and help form mission study classes.

Second.—We want all our young people to pray daily for our missionaries and their work.

Third.—We want all our young people to give a weekly offering to our mission work. Start the plan if you have not already done so, and help your pastor and the congregation where they are seeking to adopt the weekly offering.

MRS. R. A. BLAIR.

MISSION LITERATURE.

The missionary societies of the Covenanter Church have always been handicapped by a lack of suitable literature; that secured from the boards of other denominations often being quite unsuited for use in our societies.

Realizing this fact, the Women's Missionary Society of Pittsburg Presbytery has asked representative women of the Church to write articles which will bear a special message to Covenanter women. These have been printed and are now for sale. All money secured from the sale of these leaflets is to be used in enlarging the scope of this work.

The following may be had at ten cents a dozen: "Thank-offerings," Mrs. R. J. George; "Self-denial," Mrs. David Metheny; "Relation of Reform and Missionary Work," Mrs. J. S. Martin; "For Use in Children's Services," Mrs. J. R. Copeland.

The Superintendent of Literature will also be glad to fill orders for the Mission Study literature, "Western Women in Eastern Lands," cloth bound, 50 cents; by mail, 57 cents. Paper, 30 cents; by mail, 35 cents. "Finding-Out Club," 20 cents; by mail, 23 cents. "How To Use," 10 cents; by mail, 12 cents.

MRS. R. M. PEARCE.

1835 Fourth Ave., Beaver Falls, Pa.

REPORT OF LATAKIA CHURCH BUILDING FUND.

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|--|-----------|
| Amt. reported to Oct. 31, '10... | \$3281.05 |
| Nov. 2, L.M.S. of Walton, N. Y., per Mrs. H. Tuckey, Treas... | 35.00 |
| Nov. 28, R. P. Cong. of Londonderry, O., per Mrs. M. J. Blackwood, Treas. | 20.00 |
| Total to Nov. 30, 1910... | \$3336.05 |

MRS. J. R. COPELAND, Treas.
Parnassus, Pa.

TWENTY-FIFTH ANNIVERSARY.

This is now the *Twenty-Fifth Year of the Presbyterial Organization of the Missionary Societies of Pittsburg Presbytery*. During all this time, God has signally blessed our efforts to advance His cause and Kingdom in the world. What shall we render unto the Lord for all His benefits toward us?

Let us mark this anniversary year with a generous thank offering. That of last year was the largest we ever had. Shall we fall behind this year? A determined effort on the part of every woman and child to exceed last year's offering should be our answer.

Will you not, then, set aside at least ten cents each week, from the first of January until the middle of April? This is surely a small sum, but if it entails a sacrifice from some, it will only be a higher expression of their gratitude for favors daily received, and we believe the sacrifice will gladly be made. But others of larger means, we know, will not be satisfied with less than they can give, nor will they offer that which costs them nothing. So we look for a generous portion of what God has given to be used in His service, and from them we ask more than ten cents each week. We hope to raise a sum not less than twenty-five hundred dollars, or one hundred dollars for each year of our history.

The secret of successful giving is prayerful, systematic giving. "Upon the first day of the week, let every one of you lay by him in store as God hath prospered him." The thank offering boxes are helpful and increase the joy of giving to the Lord's work, as many will testify who have given them a trial.

We submit this plan to the women of our Presbytery, and ask their hearty support. Ten cents or more each week until

the middle of April. How much more than twenty-five hundred dollars shall we raise?

EMMA C. SLATER,

Thank Offering Sec'y.

NOTICE TO AUXILIARY SOCIETIES OF PITTSBURG PRESBYTERY.

The attention of the auxiliary societies belonging to the Women's Missionary Society of the Pittsburg Presbytery is called to a few important facts.

An auxiliary, as defined by the constitution, "is a society, by whatever name known, which co-operates with the Presbyterial *in the especial work undertaken by it.*"

The especial work undertaken by this Presbyterial is raising money to pay the salary of the superintendent of the Indian Mission.

Each auxiliary is also required to pay to a fund known as the contingent fund, at the rate of five cents per member (By-Laws, Sec. 8).

Last year a number of auxiliaries failed to pay their five cent assessment, and as a result, the contingent account is overdrawn at the present time.

It is hoped that every auxiliary—Women's, Young People's, and Junior Societies—will contribute to both these funds during the present year; and that the contingent dues will be paid at once that the deficit may be made up.

Send all contributions to the treasurer.

MRS. S. R. WILLS.

519 South Avenue, Wilkinsburg, Pa.

1860—1910, WOMEN'S JUBILEE.

A women's interdenominational movement is sweeping across the country and will reach Pittsburg Feb. 16 and 17. During these two days a series of mass meetings, luncheons, drawing room talks

and denominational rallies will be held to celebrate the fiftieth anniversary of women's organized foreign mission work. Mrs. Helen B. Montgomery, author of "Western Women in Eastern Lands," and other representative women will address these meetings.

A careful estimate shows that only 20 per cent. of the women of the churches are identified with the work of missions.

The object of these meetings is therefore to enlist the attention and interest of thousands of women who cannot be reached through the ordinary methods; that God may be honored, and that His work for oppressed womanhood may be increased; the spirit of unity among His children be advanced; that Christian women may have a new vision of the greatness of their task; above all, that all women may pray more earnestly, intelligently and effectually for the coming of the Kingdom..

Those whose privilege it was to hear Rev. Walter McCarroll preach and pray during his sojourn in the home land, would be impressed with his great earnestness as a minister and missionary of the gospel. He asked that Christians here join with him in the prayer that at least fifty souls in Cyprus might this winter be brought to Christ; that especially the boys of his school might be led to take their stand for Christ.

We would suggest that our missionary societies make this a subject for prayer at every meeting. Let us test the promise



It is a great deal easier to do that which God gives us to do, no matter how hard it is, than to face the responsibility of not doing it. We have abundant assurance that we shall receive all the strength we need to perform any duty God allots to us.—*J. R. Miller.*



Many times God answers our prayers, not by bringing down His will to ours, but by lifting us up to Himself. We grow strong enough to no longer need to cry for relief.—*Rev. J. R. Miller, D.D.*

"If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of My Father which is in heaven."



Pennsylvania, New Alexandria.—The Ladies' Missionary Society of the R. P. Congregation of New Alexandria, records with deep regret the loss of one of its members, Mrs. J. J. McClurkin, who died Sept. 6, 1910. In this dispensation of providence, we recognize the hand of Him Who doeth all things well. We bow in humble submission to His will, and devote ourselves more fully to the Master's work, maintaining the gospel of our Lord and Saviour Jesus Christ at home and abroad. As death has entered our Society twice this year, we regard these sad bereavements as an admonition to us to increase our work and zeal in the Master's cause. We recognize His voice, saying, "Be ye also ready."

COMMITTEE.



Those who have written speak encouraging words for the Women's Department.

Let us pray that God will use and bless these few pages. Remember how He has used women's feeble efforts in the past. May our sole aim be to extend His Kingdom by becoming more consecrated to Him and more concerned to carry out His great commission, "Go ye, therefore, and make disciples of all the nations."

EDITORIAL.

EDITORIAL NOTES.

With this number our monthly missionary journal enters upon the twenty-fourth year of its publication. We thank brethren in the ministry and other friends who have enriched its columns with their literary contributions, and we solicit their co-operation for another year.

The friends of our foreign missions will be pleased to know that the total receipts from subscriptions paid in advance came within a few dollars of meeting the cost of production, for the first time in the history of this enterprise. And when those who are still in arrears shall have sent in their subscriptions for 1910 there will be a considerable surplus, which shall be used to cover the additional expenditure for ocean cable service. The cable address, "Olivtrees, New York," will enable missionaries to send from the field any important information that the home Church should have without waiting for the monthly letter.

Every mail brings renewals and many new subscriptions for the year 1911, and OLIVE TREES is deeply indebted for this widening circulation to the untiring efforts of the Women's Department.

The subscription price is one dollar a year, postage free to all parts of the world. All communications and remittances should be addressed to

R. M. SOMMERVILLE.

325 W. 56th St., New York.

Our missionaries, who left America for China in October, 1910, arrived there in safety and in good health: Rev. and Mrs. D. Raymond Taggart reached Hong Kong November 7, and were at Tak Hing November 11; and Miss Annie J. Robinson reached Hong Kong November 11, and was at Tak Hing November 16.

We have to thank Rev. R. C. Allen, Grove City, Pa., for a well-written paper on "The State and the Kingdom," which we cordially commend to the readers of OLIVE TREES. It can be obtained from the author for ten cents, and arrangements can be made with him to lecture on this subject, or on "Rights: Human and Divine in Civil Government," "Christian Marriage and Divorce," "The Bible in Our Public Schools," etc.

A few days ago OLIVE TREES received a little pamphlet entitled "The Church, God's Institution for the World's Evangelization and the Reformation of the Nations," by Prof. J. Renwick Dill, 2130 South Alden Street, Philadelphia, Pa. The central idea of the paper is that the Church of Jesus Christ is the only authorized agency for the salvation of souls and the reformation of society. The author has made a careful study of the subject, and, with the blessing of God, he cannot fail, in his platform addresses, to impress ministers and people with the importance of preaching and accepting a full gospel. His is a ringing appeal to the churches to get back to the teaching and practice that once distinguished the loyal followers of Jesus Christ, and thus show themselves the agencies divinely chosen and commissioned to work out, under the guidance of the Holy Spirit, the purpose of God in the redemption of the world.

At the request of Secretary Tenney, we publish the following announcement:

The third annual meeting of the Medical Missionary Conference will be held at the Sanitarium in Battle Creek, Mich., January 5 to 8, 1911. The Con-

ference will open at noon of the 5th with a banquet to all visitors. Missionaries and missionary officers will be entertained free for one week. It is expected that a large number of missionaries, both medical and evangelical, will be present, including men and women of prominence. We are asked to extend to all missionaries, on furlough or retired, a cordial invitation to attend this gathering, which promises to be a season of inspiration and spiritual power. The Conference is interdenominational, all Christian bodies meet on the same footing. Information will be cheerfully given by the Secretary, Geo. C. Tenney, Sanitarium, Battle Creek, Mich.



We commend this appeal of the New York Bible Society to our readers:

The gifts for our Endowment Fund that we have received during the past year amount to \$113,683, which will produce an added income for the Society of about \$5,000 a year. How shall we use it? We shall buy Scriptures in order that our missionaries may be better supplied than they have been. We shall also begin to supply the large hotels with Bibles, but as some hotels require more than one thousand Bibles, and as there are over two hundred and fifty hotels, we can only at present supply a few. We have a man who is making a canvass of the lodging houses of the Bowery, and we shall supply many of these with Bibles. We shall in the same way try to supply all of the hospitals and prisons with Scriptures. We hope to employ an Armenian as a Bible colporteur among the 12,000 Armenians of our city, and a Greek to work among the 10,000 Greeks, and other workers to labor among other nationalities as soon as our funds will permit. We want also to double our distribution of Scripture among the immi-

grants and the sailors. Our additional income will not nearly meet all of these needs, and therefore we ask our friends to contribute at once toward one or another of these *definite objects*.

One hundred years ago, when the original New York Bible Society was organized, the population of the city was less than 100,000. There are three times as many Russians in New York to-day as the total population of the city a hundred years ago. And what shall we say of the multitudes of many tongues from every country on the earth that are here? What of the immigrants that during the past ten years have been crowding our shores at the rate of nearly a million a year? What of the sailors for whom only a few are caring? The fields are white to harvest right at our doors. We cannot meet the demands and appeals for Scriptures without generous help from many friends. A definite and vigorous work in Bible distribution for every part of our city ought to be maintained. There ought to be a Bible Society worker among every one of the many nationalities in our city. The occupants of hospital beds and prison cells should have Bibles available. The strangers in the lodging houses of the Bowery or in our splendid hotels should find Bibles at hand. We *could* meet the needs of this great city if we had the funds. We therefore appeal for the completion at once of our Endowment Fund. We are lacking \$85,000 of the amount asked for last year. For the sake of our city, our country and the world we make our appeal to all who love the Bible. New York is in touch with all the world, and many who here receive the Bible carry its blessed messages into every State of our Union and across the seas. Do not delay to make your donation and secure one from a friend for the Endowment Fund of the New York Bible Society.

FOREIGN MISSIONARIES OF THE REFORMED PRESBYTERIAN CHURCH IN 1911.

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| REV. ERNEST C. MITCHELL..... | } <i>Do Sing, West River, South China.</i> |
| MISS JEAN MCBURNEY, M. D..... | |

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Apache, O. T.

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Syrian Mission, Mission in China and Church Erection—Dr. S. A. S. Metheny, 617 N. 43d Street, Philadelphia, Pa.

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Jewish Mission—Dr. S. A. S. Metheny, 617 N. 43d Street, Philadelphia, Pa.
Aged People's Home—Mrs. A. G. Wallace, 235 Fourth Ave., Pittsburg, Pa.
National Reform—Mr. J. S. Tibby, 411 Penn Building, Pittsburg, Pa.

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